

Southern Protestant Publications

Psa. 149: 5 Let the saints be joyful in glory: let them sing aloud upon their beds. 6 Let the high praises of God be in their mouth, and a two-edged sword in their hand; 7 To execute vengeance upon the heathen, and punishments upon the people; 8 To bind their kings with chains, and their nobles with fetters of iron; 9 To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

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25 Point Manifesto of Protestant Rationalism by The Southern Israelite

Col 2:8 See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to Christ.

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

Matthew 16:17 And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

1. God is not Transcendent or Infinite. Exo. 33:18-23, Job 19:25-27, 1 Kings 8:30, 1 Chron. 13:6, Psa. 99:1, Isa. 37:16. (See my *An Essay Against the Christian Doctrine of Huperousia and its Epistemic Implications*.) The idea of Divine Transcendence in the form believed today derives from the Pythagorean Cosmology detailed in the *Timaeus*. 1 Tim. 6:16 says that no man can see God. This does not mean that God is Huperousia. Job 19 makes clear that because of our mortality we cannot see him but after the Resurrection and bestowal of immortality we will be able to see God.

2. Plenary Verbal Inspiration, Private Judgment (See my *Private Judgment vs. Implicit Faith*), and the Perspicuity of Scripture all essentially affirm that man is rational, the Bible is rational and is written to be understood. The exact same arguments modern Christians make are identical to the

ones used by Roman Catholics to keep the Bible out of the hands of the common man with their disgusting doctrine of Implicit Faith.

3. Canonical Biblical Cosmology precludes the Enochian doctrine of the Soul¹, the Subterranean Chamber i.e. Limbus Patrum, and the Enochian Serpent Seed. Acts 2:24-31, 13:34-38, 1 Pet. 3: 19, 1 Peter 1:11, 1 Peter 4:6, Mark 5:7-10, Jasher 4:18. (See my *2 Peter 2:4, Jude 6, Luke 8:31 and the Impossibility of the Enochian Demonology, Top 13 Reasons to Reject the Rabbinic and Ebionite Doctrine of the Nephilim Fallen Angel/Serpent Seed Hypothesis and Objections Considered*)

4. Propositions are the objects of knowledge. Concepts by themselves are neither true nor false. Only propositions can be true or false.

5. Seeing deduction is the only valid and developed form of Logic, we espouse the Axiomatic method of demonstration (*ordine geometrico demonstrata*) beginning with our revised Protestant Canonical list (We reject James, 2 Peter and Jude). However, the empirical testimony of witnesses is to stand as a defeater of proposed propositions. Induction is always the fallacy of affirming the consequent. This is not to say though, that Induction is subject to infinite hypotheses. This erroneous affirmation assumes upon the truth of Heliocentrism and Origen's infinite or ever expanding universe.

6. We embrace Scripture's Flat Earth Cosmology and Experimental and Operational Science as our approach to taking dominion.

7. We embrace the Analogy of Proportion which allows univocal points of coincidence, and reject the Dark Age Analogy of Proportionality and Apophatic Theology. That is, we affirm that the object of knowledge within our minds is the same as God's mind, but, that the manner or quality of knowing the object is different. The creator knows the object eternally but we discursively.²

The Dark Age Scholastics stated that *that* something is and *what* something is can be distinguished when predicated of creatures but not of God. Thus, by logical extension the meaning of *existence* with us is different with God, making us atheists! If God does not exist the way we use the word then we are by definition, *ipso facto* atheists.

If I said that a snark is like an apple, does it mean the snark is red, the snark is sweet, or that the snark is round? Without a univocal point of coincidence the analogy means nothing. A canoe paddle is analogous to a Riverboat Paddle-Wheel because of the univocal point of coincidence that both the paddle and the wheel creates force to move through water.

Lastly, if our knowledge is wholly analogical then do we univocally or analogically know that our knowledge is analogical?

¹ Index and Miscellaneous Articles of Protestant Messianic Eschatology beginning on page 39.

² For a full consideration of this see *The Text of a Complaint Against Actions of the Presbytery of Philadelphia In the Matter of the Licensure and Ordination of Dr. Gordon H. Clark and The Answer To A Complaint Against Several Actions And Decisions Of The Presbytery Of Philadelphia Taken In A Special Meeting Held On July 7, 1944*

8. Acts 17:28 does not mean that we exist inside of God. The “In him” is the Greek ἐν, which is a general preposition denoting fixed position, also translated:

“in (1,902x), by (163x), with (140x), among (117x), at (113x), on (62x), through (39x).”
(BlueLetterBible)

Coupled with the context mentioned in verses 24 and 29, Paul does not imply the idea of being “inside” God, but being of God created by his power. See my (*Excursus on Acts 17:28 not Pantheistic*)

9. The Image of God is Man-the Male not a Soul. Gen. 1:26-27, 1 Cor. 11:7. This doctrine also undercuts the idea that God is “Totally Other” than Man.

10. The idea of mystic union or Theosis is totally opposite to conservative and historic Jewish thought. Yechezkel Kaufmann states in *The Religion of Israel* page 77,

GOD AND MAN—Inasmuch as the deity is not born out of a primordial womb, and mankind not fashioned either out of divine or primordial stuff, it is impossible, in the biblical view, to become God. There is no bridge between the created universe and God.

...

Accordingly the Bible has no concept of salvation through apotheosis in the manner of the pagan mysteries. The idea of mystic union with God is alien to biblical thought. There is fear and love of God, yearning for his grace and revelation; but actual absorption into him is unheard of. On the

11. The context of Isa. 55:7-9 is not that the kind of thoughts God thinks are different from the kind of thoughts man thinks, but that the thoughts sinful men value are different from what God values.

12. Christians tell us the words and doctrines of Scripture are not the essence of true Spirituality. True spirituality is found in a personal relationship with Jesus. Judas Iscariot had a personal relationship with Jesus. One of the most historic justifications for the rejection of the words and doctrines of the Bible as such has been humanity’s failure to establish a monolithic interpretation of it. First, we know the primary reason this is so is because of the philosophical Neoplatonism that the Church has historically approached the Scripture with. Secondly, the Bible promises us that we can perfectly understand it.

Luke 1:3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, (kju)

[Eph. 1:17-18, 1 John 5:20, 1 Cor15:34, 1 Cor. 2:12, Romans 6, 1Tim 1:5, Eph. 4:14, Col 2:1-7, 2Tim. 3:16-17, Heb. 6:1, Eph. 4:11-12]

Thirdly, Neo-Orthodox Christians make a distinction between the words and doctrines of Scripture from the Logos or Mystic Encounter with Christ, the personal relationship with Jesus card. John equates the *Rhema* with the *Logos*:

John 12:48 "He who rejects Me and does not receive My sayings [rhēma], has one who judges him; the word [logos] I spoke is what will judge him at the last day

John 8:31 So Jesus was saying to those Jews who had believed Him, "If you continue in My word, then you are truly disciples of Mine;

The doctrines of Moses with his person:

John 5: 46 "For if you believed Moses, you would believe Me, for he wrote about Me.47 "But if you do not believe his writings, how will you believe My words?

True spirituality with doctrine:

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

Paul tells us in 1 Cor. 2:10-16 that true Spirituality is not in silence or mysticism but is having "the mind of Christ." (See my *A Unitarian Explanation of the Holy Spirit*)

13. 1 Cor. 2:8-14 makes very clear that the mysteries of God were then being revealed through the apostles and verse 14 emphasizes that the natural man cannot know these things without Revelation. (Eccles. 8:16-17) Modern translations deliberately mistranslate the passage to obfuscate the meaning and changes the phrase "neither can he know them" to "neither can he understand them".

14. A Biblical mystery is secret. It does not mean something that transcends reason. (Duet 29:29)

15. Incomprehensibility means we cannot know God completely. It does not mean that we have no point of univocal knowledge at all. Man can know some things of God but not all. (Deut. 29:29) This is a quantitative distinction not qualitative. Our knowledge is quantitatively inferior to God's not qualitatively.

16. Human Logic is a basis for doctrine. Westminster Confession I.VI:

The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture

Robert Shaw comments,

"That good and necessary consequences deduced from Scripture are to be received as part of the rule of our faith and practice, is evident from the example of our Saviour in proving the doctrine of the resurrection against the Sadducees, -Matt. xxii. 31, 32; and from the example of Paul, who proved that Jesus of Nazareth is the

Christ, by reasoning with the Jews out of the Old Testament Scriptures.–Acts xvii.
2, 3. "All Scripture " is declared to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" but all these ends cannot be obtained, unless by the deduction of consequences."

17. Adam was born with an innate ability to speak to reason unlearned by any human science and learning. When Christians demean "human reasoning" they are either implicating the creator or adhering to a Darwinian view of man by stealth.

18. Rom. 2:14-15 proves that fallen men, even Gentile men who have not been influenced by the Bible, still possess their innate reasoning ability and can understand the Bible when it is presented to them.

19. Gal. 3: 15-18 does not imply that Paul affirms that his scriptures are merely the symbolic tokens of men and not the true eternal knowledge of God. Parables are not mystic anagogies. The master Yeshua would commonly use the vocations of the listeners of his sermons to help them understand univocally what he was saying. The Parable of the sower, etc. can easily be understood and Yeshua even tells us plainly what these parables meant. But yes, they were spoken after the manner of the men listening to him so they would understand the teachings. But the truth of these parables was not an eternal knowledge totally other to human language. In the same way Paul tells us that even among the general dealings of men in law, when a covenant is struck no one dares disannul it or amend it. In the same way the covenant of Grace made with Abraham was in no way abrogated when the Sinaitic covenant was struck. There is no mystic anagogy here whatsoever, the meaning is plain and clear and univocal. If men honor their covenants with each other, you better believe God will honor his covenants as well. The Bible teaches we can know what God reveals to us (Duet 29:29, Mat 11:27) really not just representationally.

20. Christians will tell us that we are conflating the heart with the head. They tell us true Spirituality is heart knowledge, while we emphasize head knowledge. This distinction is inherently effeminate and anti-male. The head and the heart are conflated in scripture:

Gen 6:5 Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.

Gen 8:21 The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.

Gen 17:17 Then Abraham fell on his face and laughed, and said in his heart, "Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?"

Gen 20:6 Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.

1 Sam 2:35 'But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always.

Psa 4:4 Tremble, and do not sin; Meditate in your heart upon your bed, and be still. Selah.

Psa 12:2 They speak falsehood to one another; With flattering lips and with a double heart they speak.

Psa 14:1 The fool has said in his heart, "There is no God " They are corrupt, they have committed abominable deeds; There is no one who does good.

Psa 15:2 He who walks with integrity, and works righteousness, And speaks truth in his heart.

Isa 6:10 "Render the hearts of this people insensitive, Their ears dull, And their eyes dim, Otherwise they might see with their eyes, Hear with their ears, Understand with their hearts, And return and be healed."

Isa 10:7 Yet it does not so intend, Nor does it plan so in its heart, But rather it is its purpose to destroy And to cut off many nations.

Isa 44: 18 They do not know, nor do they understand, for He has smeared over their eyes so that they cannot see and their hearts so that they cannot comprehend. 19 No one recalls, nor is there knowledge or understanding to say, "I have burned half of it in the fire and also have baked bread over its coals I roast meat and eat it Then I make the rest of it into an abomination, I fall down before a block of wood!"

Moreover, the mind needs saving:

Colossians 1:21 describes our lost state as having a hostile mind towards God.

Romans 8:7 says "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."(kju)

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind

Eph 4:23 And be renewed in the spirit of your mind"(kju)

Matthew 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Mark 12:30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

There is a Mental Health crisis in the West as we know Insane Asylums originated in the West and I maintain it is due to Christian Neoplatonic Philosophy. Christian Theology teaches we have other literal people inhabiting our bodies, intellectual pursuits are taboo and rational logical thinking takes us away from the Spirit.

21. Christians will complain that our Philosophy of knowledge is that of the Pharisees because the Pharisees knew much theology, but were not saved. Jesus said in *John 5:46 "For if you believed Moses, you would believe Me, for he wrote about Me. 47 "But if you do not believe his writings, how will you believe My words?"*

The Pharisees knew much Scripture but like the modern Pastors in America simply did not believe it.

22. Seeing the Sufficiency and Perspicuity of Scripture we affirm Strict Cessationism.

Dan 9:24 "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

Heb 1:1-2 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

Act 2:17 'AND IT SHALL BE IN THE LAST DAYS,' God says, 'THAT I WILL POUR FORTH OF MY SPIRIT ON ALL [fn]MANKIND; AND YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; Act 2:18 EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT And they shall prophesy. Compared with Heb 1:2 "Last days"; Heb 9:26 "Consummation of the ages"; 1 Cor 10:11 "ends of the ages"

1Co 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 1Co 13:9 For we know in part, and we prophesy in part. 1Co 13:10 But when that which is perfect is come, then that which is in part shall be done away. (kju)

23. Seeing we can understand the Scripture and that the Scripture was written to be understood there is a true interpretation of scripture or at the very least a uniform Epistemology, Metaphysics, Ethics and Politics, and it should be institutionally established.

Act 15:25 it seemed good to us, having become of one mind, to select men to send to you with our beloved Barnabas and Paul

1Tim 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen

Rom 14:19 Let us therefore follow after the things which make for peace

Rom 15:5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

1Co 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 1Co 1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Act 4:32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

2 Co 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Phi 4:2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

Zep3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

Gal 1:8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Gal 1:9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

1Ti 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightiest charge some that they teach no other doctrine (kju) 1Ti 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 1Ti 1:5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: 1Ti 1:6 From which some having swerved have turned aside unto vain jangling;

Tit 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Tit 1:11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Tit 1:13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Tit 1:14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 1Ti 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 1Ti 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

Rom 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

24. Though man is rational the scriptures are the rule of faith; the conscience is not the rule of faith. When John Knox debated with Mary, Queen of Scots, it is said she replied to Knox's criticisms of Romanism saying, "My conscience is not so." To which Knox replied, "Conscience, Madam, requires knowledge, and I fear that right knowledge ye have none." Rutherford says, "For though the erroneous conscience say, it is service to God to kill the innocent Apostles John 16.1. Yet the sixth commandment lies upon these murderers with equal strength, thou shalt not kill, otherwise they are not guilty of murder."(*Free Disputation*, Chapter 2)

25. Saving Faith is ascent to the propositions of the gospel, and not some mystic trance experience or mystic union with God or Messiah.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.